

TWENTY-SECOND ANNUAL
REPORT

OF THE

HAWAIIAN HISTORICAL
SOCIETY

FOR THE YEAR 1913

WITH PAPERS READ AT THE ANNUAL
MEETING JANUARY 30, 1914



HONOLULU
PARADISE OF THE PACIFIC PRESS
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HAWAIIAN HISTORICAL SOCIETY.

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TRUSTEE, LIBRARY OF HAWAII.....A. LEWIS JR.

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Minutes of the Annual Meeting.

The annual meeting of the Hawaiian Historical Society was held in the rooms of the Society, Library of Hawaii building, Friday evening, January 30, 1914. Present, about fifty members and their guests.

In the absence of President Judd, the first vice-president, Prof. C. H. Hitchcock, presided.

The following officers were elected for 1914:

President, Geo. R. Carter; 1st vice-president, C. H. Hitchcock; 2nd vice-president, N. B. Emerson; 3rd vice-president, C. Montague Cooke Jr.; treasurer, Bruce Cartwright Jr.; recording secretary, H. M. Ballou; corresponding secretary, W. D. Westervelt; librarian, Miss E. I. Allyn; trustee of the Library of Hawaii, A. Lewis Jr.; additional members, Board of Managers, A. F. Judd, A. W. Carter, H. B. Restarick.

The following were elected to membership in the society: Miss Agnes Buchanan, Messrs. F. Schnack, Jno. C. Lane, J. M. Lydgate and Rev. Emil Englehardt.

The papers of the evening were then read as follows:

Rev. Father Reginald: The First Secular Printing Press.

Mr. John P. G. Arndt, of Delavan, Wisconsin. Hawaiian Coinage.

Rt. Rev. Bishop Restarick: Was John Young an American?

Rev. W. D. Westervelt: Kamehameha's ceding Hawaii to Vancouver.

HOWARD M. BALLOU.

Secretary.

Treasurer's Report.

In making this annual report the treasurer desires to say that the finances of the Society are in fairly good shape. The amount due the Library of Honolulu as our part of the regular expenses has been paid. We have agreed to turn over the interest of our invested funds as a partial return for our permanent home in this splendid fire-proof building. This means the amount received as interest from our two McBryde bonds and from the small amount in the savings bank—a total of about one hundred and sixteen dollars annually.

The rest of our income from dues or contributions can be used for the very necessary needs of our library and publishing expenses.

TREASURER'S ANNUAL REPORT, YEAR ENDING DECEMBER 31, 1913.

1913.

Balance from last year..... \$169.85

RECEIPTS.

Membership dues	233.00
Sale of reports	13.50
Interest on McBryde bonds	100.00
	\$ 516.35

EXPENDITURES.

Paid to Treasurer, Library of Hawaii.....	\$116.00
Postage	7.35
Collector ..	17.20
Publishing annual report	82.50
Clerical work	22.50
Stationery ..	16.95
	\$ 262.50

Balance ..	\$ 253.85
Amount in Savings Bank December 31, 1913, Bishop & Co.....	426.38
Two McBryde \$1,000 bonds in Bank of Hawaii ..	2,000.00

Respectfully submitted,
W. D. WESTERVELT,
Treasurer.

Jan. 29, 1914. Audited and found correct.

HYLA B. COONLEY, Bookkeeper, W. A. Bowen.

Report of the Librarian.

To the Officers and Members of the
Hawaiian Historical Society.

Gentlemen:—

It is pleasing to be able to report that an important beginning has been made in the sifting and arranging of the mass of material that has so long awaited attention and care. Hundreds of files now need only the final revision when they will be ready for binding, after which the matter of cataloguing can easily be arranged for.

No books have been purchased this year, but the following accessions should be noted:

“Easter Island,” by William Churchill, is a work treating of the Rapanui speech and the peopling of Southeast Polynesia. It was published in 1912 by the Carnegie Institution of Washington. “Maori History of Taranaka Coast,” by S. Percy Smith, F. R. G. S., President of the Polynesian Society, presents the traditions of the west coast North Island of New Zealand prior to 1840. “A Bibliography of the Literature Relating to New Zealand” was the contribution of the author, T. M. Hocken.

Mr. Westervelt has placed in the collection of the Society the Australasian edition of his work, *The Legends of Ma-ui* to which has been added a foreword by S. Percy Smith.

From the Hawaiian Board of Missions were received several boxes of old Hawaiian publications, a list of which has not yet been made. Besides duplicates of many things already in the library, these include much valuable material relating to early missionary work in the islands.

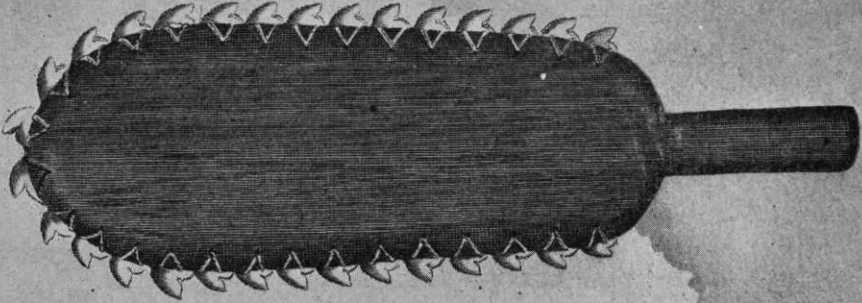
The membership of the Society is now 152, the largest number it has been my privilege to record.

Respectfully submitted,

EDNA I. ALLYN,
Librarian.

Knife from Sandwich Islands.

N^o 1.



Comb from the Coast of America.

Back.
N^o 2.

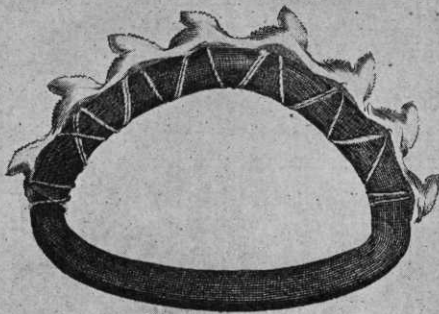


A Lance from
Sandwich Islands



N^o 3.

Front.
N^o 2.



Another Knife from Sandwich Islands.

N^o 4.

Hawaii's Most Interesting Historical Document.

In looking through some old letters of the Hawaiian Board of Missions the document illustrated in the following plates was discovered. It is the original contract made between the American Board of Commissioners of Foreign Missions and the owners and captain of the brig Thaddeus which brought the first missionaries to these islands.

In accordance with this contract the band of missionaries whose names are mentioned therein sailed from Boston, October 23, 1819, and in the early morning of March 30, 1820, had their first view of the Hawaiian Islands. Over the far extending sea was the "snow white summit of Mauna Kea rising above dark and heavy clouds."

On the 31st of March they sailed past the headlands of Kohala. April 4 they landed in Kailua Bay, met the high chiefs and began the mighty work which for almost a century has blessed these islands. Remember that for nearly forty years white men had been on these islands. There was drinking and carousing but not a single effort to introduce the most primary elements of education. In five years these missionaries had a written language, printed matter, schools and churches.

W. D. WESTERVELT.

Now all men by these presents, that
it is agreed by the owners of the Brig Thaddeus,
& by Capt. Andrew Blanchard, the Master
of said Brig on the one part, — & by the
subscribing Agents of the American Board
of Commissioners for Foreign Missions on
the other part, that the following persons
shall be taken as passengers on Board said
Brig & safely conveyed to the Sandwich
Islands, in the Pacific Ocean (the danger
of the seas, & other unavoidable evils not
preventing); viz. the Rev. Hiram Bingham
& the Rev. Abel Thwaites; Messrs. Daniel Chamber

lain, Thomas Holman, Samuel Whitney, Samuel
Ruggles & Elisha Loomis & their wives, five
children of Mr Chamberlain, Thomas Hopoo,
John Glohoree, George Tanmore & William
Gemwoe natives of said islands; & that said
passengers shall be bound with a sufficient sup-
ply of wood & water for their health & comfort
during the voyage, & shall have their provisions
suitably cooked & prepared at the expense of said
owners; & on their arrival at said islands, shall
have a reasonable time to confer with the King, or
Kings of said islands, with respect to a residence
there, & to fix upon an eligible place for such a
residence; in consideration whereof the said own-
ers are to receive a compensation at the following
rate, viz One Hundred Dollars for each adult

passenger, & Fifty Dollars each, for the five ~~passenger~~ children
of Mr. Chamberlain, to be paid within ten days of the
sailing of said Brig: & an additional sum
of ~~Two~~ ^{Extraordinary Expenses} ~~Hundred~~ Dollars for ^{board} ~~board~~ & taking out a part
of the frame of a house & other articles.

Although an abundance of provisions for
the passengers is put on board, still, should their sup-
plies unexpectedly become deficient, (other than
wood & water,) either from the length of the voyage,
or any other cause, it is engaged by the parties, that
provisions shall be furnished by the captain of said Brig,
at the rate at which said articles can be bought at
the Sandwich Islands, the price to be agreed upon
between the said Captain & a majority of the ~~pass~~
passengers first named, & said supplies to be paid for
on demand at Bortom.

And it is agreed to be reasonably that if said
surgery should not think it best to land at Ouhyhu
they shall be conveyed by said Brig to Wookoo
with all convenient despatch, & ~~thence~~ in like
manner to Stoori, if they desire it; provided,
however, that if it should be found necessary in
the opinion of the master, to the successful prosecu-
tion of the voyage, for said Brig to return to the
windward islands, & he should actually return
with this view, then such compensation shall be
made to said owner for the time taken up in sail-
ing to Stoori & returning therefrom to the wind-
ward island, as shall be declared to be just by the
referees hereafter named.

And it is further agreed, that the captain
of said Brig, shall undertake his exertions with ~~store~~ of the

happengers to obtain a quiet landing & permanent residence for paid-happengers, at such places in the islands as shall be deemed eligible by the happengers; & if, contrary to the expectation & desire of all the parties, it should be found impracticable to obtain a permanent establishment, a united attempt shall be made by the master & the happengers to obtain permission for a temporary residence, till a passage can be obtained to the Society Islands. And should it be found ultimately impracticable to obtain a permanent residence, I should the happengers from well grounded fears as to their personal safety, be compelled to give up the design of residing at the Sandwich Islands, the master will use his best endeavours to procure for them a safe & comfortable passage to the Society

Islands, on reasonable terms: & said matters
will not, in any case, abandon paid passengers to im-
minent danger of personal violence. Should
he find it necessary, in order to avoid this painful al-
ternative, to proceed with paid Brig, & thus convey
said passengers to the Society Islands, then a vote
ment of all the facts shall be laid before the fol-
lowing gentlemen who are merchants well ac-
quainted with the business proposed in these seas,
& who are hereby agreed upon as referees: viz.
Thomas H. Perkins, William Sturges, Will-
iam H. Boardman, & Nathan Winship,
& it shall be decided by paid referees, or the survivors
of them, what shall be a just & reasonable compen-
sation to said owners ^{from} for the detention of said Brig, while
on said voyage to the Sandwich Islands; & such

sum as shall be thus awarded, shall be paid to said owners in Boston, within sixty days after paid award. If said referees cannot agree upon an award, they shall select a fifth referee, & then the decision of the whole shall be binding.

And it is further agreed, that on the arrival of said Brig at the Sandwich Islands, the passengers shall use all diligence in fixing on a place for ~~residence~~ ^{residence} & shall make no more ~~expence~~ ^{expence} detention of said Brig; & that said master, when ever said passengers are ready to disembark, shall put them on shore with all convenient despatch, & with all their baggage, furniture, boxes, implements, boards, planks, all that may remain of their ~~ships~~ ^{ships} & cabin stores, & all property of every kind,

put on board paid Brig, as belonging to said passengers, or for their use.

And it is hereby agreed, that if either the parties shall complain of having suffered damages, in consequence of a non-compliance with this agreement by the other party, then the question of damages shall be decided by the above named referees, & their award shall be final.

Signed, sealed, & delivered, at New York, this 23^d day of October, 1819, I Worcester Agent, of A. B. Co. J. W. Everett, For. Mip

in presence of, B. H. Vinton

James H. Vinton
Wm. H. Vinton

Massachusetts

Wm. H. Vinton & Son as they are interested in S. Brig

Establishment of the First English Newspaper in the Hawaiian Islands.

BY FATHER REGINALD YZENDOORN.

After the first two Catholic missionaries to the Hawaiian Islands had been sent into exile, Bro. Melchior Bondu, a lay-brother and mechanic who was legally the owner of the mission premises and property, remained at Honolulu. Daily he jotted down such events as might interest the exiled priests, and occasionally he sent copies of his journal to Father Bachelot in California. The original journal is now kept in the Archives of the Fathers of the Sacred Hearts at Braine-le-Comte. It covers the period which extends from the departure of the missionaries on the eve of Christmas 1831 till the beginning of the year 1837, and throws interesting sidelights on Honolulu life of that time.

From this diary we see that the first secular printing press was established on the premises of the Catholic Mission; the actual spot being the place which is now occupied by the sanctuary of the Cathedral. The history of its establishment is contained in the following entries which we translate as faithfully as possible from the imperfect French in which the journal is written.

May 30, 1836. The printer, Mr. Hall, has arrived at Oahu. He is an American * * *. He has rented the upper room of the house in the center for \$10 a month, for one year. The contract has been made in writing.

[This was Nelson Hall who must not be confounded with Mr. Edwin O. Hall, the missionary printer.]

June 13. Kekuanaoa has summoned me to the fort. There he asked me how many foreigners there were in my house. I told him that we had one newcomer. He further inquired what he did. I answered that he was a printer. Again he asked to what nationality he belonged. I said he was an American. He had already sent several natives to watch the printer. After I had answered all his questions, he said: "This stranger has taken up a residence here without making himself and his profession known to us. Neither the King nor Kinau know him. We don't want two printers here. You furnished him

with a house against our will; you will have to send him away." Then he added: "You have no house any longer: I take your place from you." I answered him at once: "If the man is here against your will, I am going to dismiss him. I did not know that you did not approve of him. Now that I do know, I will talk with Mr. Mackintosh about it; he is the one who has rented the printer's room." * * * I went to see Mr. Mackintosh and told him of the order I had received. Going to his house I met the British consul whom I informed of what was going on. He said he was going to take a hand in the matter. Then I told Mr. Mackintosh that if we left the press any longer in the house, we were exposed to losing our establishment which would be a considerable loss to us. He answered: "Don't be afraid: I'll speak about it to our consul, Mr. Reynolds. We shall go to the fort, and have a talk with the chief, and if there is no means of staying at your place, we shall take our belongings away." He added: "The Chiefs here think they are Gods: they would like to see us at their feet; but nothing doing; I won't submit to their wiles." Then he said: "The chiefs think perhaps that the press belongs to you, and that you want to print Jesuit matter." * * * The missionaries here," he continued, meaning the Protestant missionaries, "have no charity; they are devils. They have no printing paper any more, and wanted to buy from us, but we did not want to sell them any. They do what they can to bother the foreign residents." * * *

I went to see Mr. Reynolds. I found there Mr. Mackintosh, Mr. Hall the printer, and several other gentlemen. They asked me what was the matter, and I told them what Kekuanaoa had said about the press and Mr. Hall. Then they started to talk English. They resolved to make a petition, to have it translated by Mr. Bingham, and send it to the King.

June 16. Mr. Mackintosh told me: "We shall do no work on the press for some time * * * Mr. Reynolds is going to speak the matter over with the Chiefs. We expect to obtain liberty of the press."

July 16. The King has answered Mr. Mackintosh's petition. He allows him to remain and to print. He has also sent a letter to Kinau to tell her to leave us alone. He said he was glad to have another printing press.

July 30. The printers who live at our house have printed today their first newspaper. They are to issue one paper a week at six dollars a year.

This paper was entitled The Sandwich Island Gazette.

Kamehameha's Cession of the Island of Hawaii to Great Britain in 1794.

By W. D. WESTERVELT.

George Vancouver was one of the young English officers chosen by Captain Cook in 1771 to accompany him as a midshipman. He was on the ship *Discovery* at the time Captain Cook was killed in Kealahou Bay in 1779.

In 1790 he was appointed captain of a new ship also called the *Discovery* and in 1791 was sent to re-examine the Sandwich or Hawaiian Islands and the northwest coast of America. He had with him a smaller ship, the *Chatham*, and was closely followed by a store ship *The Daedalus*.

He made a short stop in March, 1792, at the islands, and then spent the summer studying the American harbors and rivers, returning to repair his ships during the late winter, arriving for his second visit to Hawaii in February, 1793. He brought sheep and cattle for Kamehameha and attempted to make peace among the warring chiefs of the various islands. He failed because he could not take time to pass back and forth among the islands, but as soon as possible had to return for further exploration along the American coasts. While sailing around the Hawaiian Islands he secured as accurate an idea as he could of the island coasts, harbors, natives and opportunities for securing provisions for ships voyaging in the Pacific.

January 8, 1794, he for the third time came to the Island Hawaii, and saw over heavy banks of clouds, the snow-covered head of Mauna Kea.

Then he returned to Great Britain and prepared an exceedingly interesting report of his voyage. While completing this task he was taken sick and passed away in May, 1798.

An account of the chief incidents occurring during Vancouver's three visits would be well worth the attention of our Society, but this is far beyond the province of the present paper.

I propose to give as fully and concisely as possible Vancouver's account of the transaction which seems to be considered by him a Cession of the Island of Hawaii to Great Britain by Kamehameha in 1794. It is however fair to state that the

native historians give the deed the appearance of a treaty and claim that Kamehameha only agreed to support the English power and give especial care to Englishmen in return for the protection of the English flag.

The earliest Hawaiian History was a little book in the Hawaiian language published in 1838, under the title *Ka Moo-olelo Hawaii* or *The Hawaiian History*.

In this history is given the first native version of Vancouver's visit to the Hawaiian Islands while on his way to the northwest coast of America.

The entire account of Vancouver's third visit is not long and is well worth transcribing as a whole.

"Vancouver came from the northwest coast of America, January 9, 1794. He tried to anchor at Hilo but could not enter the harbor because there was a great storm and a driving wind forbidding anchorage.

"Kamehameha went out in a canoe and boarded Vancouver's ship. He went with Vancouver by the coasts of Puna and Kau to Kealakeakua and there they anchored.

"Vancouver gave Kamehameha some cattle and some sheep. Kamehameha had greatly desired these things.

"Vancouver saw that Kamehameha had been supplied with guns and ammunition but that the soldiers did not properly protect Kamehameha by night because it was the custom from long ago for chiefs to have only one watchman at night. Vancouver pointed out this fault to Kamehameha saying, 'You should take care of your soldiers and arrange them in ranks—one rank to sleep while another watches over you at night or in the day, so shall you be protected all the days of your life.' Vancouver taught Kamehameha's men how to drill as a body of soldiers.

"Vancouver also said to Kamehameha, 'Do not permit foreigners to settle in Hawaii. Two only should stay, Olohana (John Young) and Aikake (Isaac Davis). Most of the foreigners are men of very bad character, evil-hearted, desiring to secure lands, but not the right people to dwell thereon. They will lead you astray.'

"Vancouver also saw that Kamehameha was a devout worshipper of the gods, therefore he said, 'The God is above in the sky. If you wish to worship him, when I return to Britain I will ask the king to send you a priest. When he comes he will free you from tabu. The food-tabu is not right but is the cause of much lying. God is not on the earth but in heaven.'

"The people and the chiefs saw that Vancouver taught them

in kindness, therefore they were glad and Kamehameha said to Vancouver, 'When you return, tell the king of Britain to take care (e malama) of this land of ours.' Kamehameha did not mean to give away the land but only to ask aid for Hawaii.

"Then Vancouver sailed away to Britain and never returned to Hawaii."

A native newspaper called the *Kuokoa* or *Independent* has been published in Honolulu from 1862 to the present time. In the first volume the native historian, Kamakau, gives in almost identical language the story of Vancouver's third visit to Hawaii, as we have already recorded it from the *Hawaiian History*. He closes his account with these words. "The chiefs and people were pleased with Vancouver as with a good friend. Kamehameha wanted Vancouver to tell the King of Great Britain to watch over this land. He did not give the land to the king but only sought his help."

In 1893 (Vol. XXXII of the *Kuokoa*) the story is retold with the statement "Kamehameha did not think of really giving away the land but only to secure assistance."

Kamakau in Vol. VI., 1867, of the *Kuokoa* said, "Kamehameha made a treaty with Great Britain agreeing to furnish food and other supplies for English ships in return for the protecting care of the men-of-war of Great Britain. He sent word to the king of England about aid for Hawaii if there should be any outside troubles with other nations. He asked the king of England to furnish a flag and some signs of royalty for the honor of the Hawaiian kingdom. It is said that the English minister favorably considered this, but King George was sick and there was nothing done." However it is well known that for a time Kamehameha felt that the protection of Great Britain was a very valuable asset.

Vancouver's story is told as follows: After some days of waiting he had managed to gather the most important chiefs in the Island of Hawaii.

Vancouver says, "I inquired of the king when the proposed voluntary cession of the island was to be confirmed." Kamehameha desired to put off the question for a few days that the chiefs might consult together. This I did not like but was given to understand 'that a final appeal to the priests could not be dispensed with.'

"In the forenoon of Tuesday, February 25, 1794, Ta-maah-maah and his high chiefs all assembled on board the *Discovery* for the purpose of formally ceding and surrendering the island

of Owyhee (Hawaii) to me for His Britannic Majesty, his heirs and successors.

"Ta-maah-maah (Kamehameha) explained the reasons inducing him to offer the island to the protection of Great Britain and recounted the numerous advantages of the surrender. He enumerated the several nations already coming to the islands each of which was too powerful for them to resist. He considered that the natives would be liable to more ill-treatment than they had yet endured unless they could be protected by some one of the civilized powers.

"At present they were free to make choice of that state which in their opinion would be most likely to attend to their security and interests. For his own part he did not hesitate to declare the preference he entertained for the king of Great Britain to whom he was ready to acknowledge his submission.

"This produced an harangue from each of the five principal chiefs.

"Ka-how-motoo (Keeaumoku) in a spirited and manly speech stated that on becoming connected with so powerful a nation a force for their protection should be obtained from England and the first object of its employment ought to be the conquest of the island Mowee (Maui) the government of which should be intrusted to some chief friendly to Hawaii.

"Kavaheeroo (Keawe-hilo), a chief of a very different disposition, was content with the comforts he enjoyed and only looked for new power to bring greater peace.

"Tianna (Kaiana) agreed with Ka-how-motoo that Mowee ought to be chastised and with Kava-heeroo that Owhy-hee (Hawaii) should be cared for, but that ships and men must be sent to protect them.

"In all the speeches their religion, government and domestic economy were noticed and it was clearly understood that no interference was to take place in either; that Ta-maah-maah, the chiefs and priests were to continue as usual to officiate with the same authority as before.

"These preliminaries being fully discussed the whole party declared their consent by saying that they were no longer "Tanata no Owhyhee," i. e. "men of Hawaii" but "Tanata no Britanne" or "the people of Britain." This was immediately made known to the surrounding crowd in their numerous canoes about the vessels and the same expressions were cheerfully repeated.

"Mr. Puget, accompanied by some of the officers, went on shore and there displayed the British colors and took possession

of the island in his Majesty's name. A salute was fired from the vessels after which the following inscription on copper was deposited in a very conspicuous place at the royal residence.

"On the 25th of February, 1794, Ta-maah-maah, king of Owhyhee in council with the principal chiefs of the island assembled on board His Britannic Majesty's sloop Discovery in Karakooa (Kealakekua) bay and in the presence of George Vancouver commander of said sloop, Lieutenant Puget commander of said Majesty's armed tender the Chatham, and the other officers of the Discovery, after due consideration unanimously ceded the said island of Owhyhee to his Britannic Majesty and acknowledged themselves to be subjects of Great Britain."

"Then followed a distribution of presents. Thus concluded the ceremonies of ceding the island of Owhyhee to the British crown; but whether this addition to the empire will ever be of any great importance to Great Britain or attended with any additional happiness to the people time alone must determine.

"This transaction must ever be considered under all the attendant circumstances as of a peculiar nature, and will serve to show that man even in his rude uncultivated state will not, except from apprehension or the most pressing necessity, voluntarily deliver up to another his legitimate rights of territorial jurisdiction."

King George was ill when Vancouver returned to England, the nation had serious international problems to face and Captain Vancouver died so soon that as far as England was concerned nothing came of this remarkable transaction.

On the other hand the action was widely bruited abroad. The sailing vessels in the Pacific felt the restraining influence of what might be called an imaginary force and did not make trouble for the people who might be under England's protection. The great warrior king understood more perfectly his own rights among the nations and was given greater confidence to claim those rights. He had been in friendly contact with a strong man and the result was self-confidence in dealing with other strong men.

One of the results of greatest blessing to the Hawaiian people was the preparation for the coming of the missionaries at the time of Kamehameha's death and the overthrow of idolatry. The chiefs thought back to Vancouver and his promise of a new priest and a new religion—and gave welcome to the missionaries.

Vancouver's entire influence among the natives seems to have been for good. He has left the best record of any of the old-time

visitors to Hawaii. If he had lived he had the opportunity of establishing at least a British Protectorate over the Islands. If his desires had been realized it is almost certain that the whole west coast of North America would have been a British possession and the entire history of the United States would probably have been changed.

John Young of Hawaii, an American.

BY BISHOP HENRY B. RESTARICK.

On Sunday, July 27, I had the pleasure of making an address upon Church work in Hawaii at Christ Church, Plymouth, Massachusetts. At the close of the service a number of people waited to speak to me, among whom was the Rev. Dr. Winslow, whose interest in Egyptian antiquities is well known. Dr. Winslow is a descendant of the well-known Winslow family, members of which were among the first settlers of Plymouth. Many other descendants of the old Puritan stock were worshippers at Christ Church that morning.

Among those who waited was a Mrs. Henry H. Cole, who stated that she had been deeply interested in what was said, especially that which related to John Young, because his sister, Abigail Young, was her great-grand-mother. I said at once to Mrs. Cole, "then you were related to Queen Emma." "Yes," she replied, "Queen Emma was my grandmother's first cousin and my mother's second cousin."

Arrangements were at once made for an interview with Mrs. Cole at her residence, and at the time appointed this lady was found with pictures, newspaper cuttings, and documents, relating to her family, placed on the table before her. I told Mrs. Cole at the start, that I had always supposed that John Young was an Englishman, and that this supposition was based upon what people had told me and upon the writings of historians in regard to the Islands. She replied, "John Young was born at Wellfleet on Cape Cod, Massachusetts, and was my great grandmother's brother." Her story and the information given by papers in her possession I here give, in as connected and readable way as possible.

At Wellfleet, on Cape Cod, in the early part of the eighteenth century, dwelt a family named Young. Jonathan Young, born May, 1720, died November 7, 1799, married Rebecca Harding, born 1725, died at Boxford, Mass., July 1, 1819. Among their children was Abigail Young, born 1750, and David, (afterward called John) Young, born February 3, 1759. They were both born at Wellfleet, and John Young was the sixth child of his parents.

It is interesting to note some of the history of Abigail Young,

who was the great grandmother of Mrs. Cole. Abigail Young was married in her sixteenth year to Deacon Thomas Gross and had fourteen children, ten daughters and four sons. In 1850 these ten daughters met in Boston, their ages ranging then from fifty to eighty-three years. They had never before all met together, some of them marrying and leaving home before the younger ones were born. A Daguerreotype shows all except the youngest one wearing caps according to the custom of the day. All of them were married and all of them had families. The Boston Herald of the time had a long account of this meeting of the sisters including a history of the family. One of the daughters in the group was named Cynthia. She was born on the date of the battle of Bunker Hill, and among her children was Miriam, the mother of Mrs. Cole. Abigail Young Cross died in 1835, the year in which John Young died in Honolulu. Two of Abigail's sons lived to be over eighty years of age, and are well remembered by many of the family now living.

To go back to John Young. The family records which I have examined have this statement under the list of children of John Young and Rebecca Harding.

"Sixth, David, (alias John), (6) b. Feb. 2, 1759, d. Hawaii, December, 1835, married Kaonaehi, (Kaoanaeha), children, Jane, Fannie, Grace, John Young Jr. (7).

"Emma, (8) Kaleleonalani, daughter of Fannie, b. January, 1831, d. April 25, 1885, m. Alexander Liholiho, June 19, 1856."

After careful investigation I find that it has been, and is the universal belief of the family that John Young of Hawaii was the David, (alias John) Young of Wellfleet, Cape Cod, Massachusetts. Every paper relating to the matter and every oral tradition among the numerous and scattered members of the family, tells the same story.

In the Boston Herald of 1850, in the article about the ten daughters of Abigail (Young) Gross, the story of John Young is told quite fully, according to the family tradition. It states that John Young, the uncle of the ten sisters, sailed as boat-swain of the ship Eleanor, Captain Metcalf, that while in the Sandwich Islands he was detained on shore and would have been killed but for the daughter of Kamehameha, who saved his life and whom he afterwards married; that he became the friend and trusted advisor of the King and did much to improve the condition of the people.

The stories which the Massachusetts papers have published

from time to time about John Young evidently follow the tradition of the family without any correction from the historians of the Islands. In some respects these accounts give the general facts, but are usually colored with romance or filled out by imagination.

In the records compiled by the late Dr. James Marsh Burgess of Brookline, Mass., a grandson of Abigail (Young) Gross, is the statement: "David Young was accidentally left on shore, was taken prisoner, but his life was spared by Princess Ka-oanaeha, whom he afterwards married. He changed his name to John."

A newspaper in 1886 says that Young, "being left on shore and being afraid of being eaten, he hid himself in an empty hogshead where he was discovered by a princess who saved his life."

The "Barnstable Bee," of 1896, giving a review of the family history says: "There is no reason known for this change of name." Mrs. Cole, however, says that her mother and grandmother both said that the family tradition was that a disappointment in love led Young to sail in the *Eleanor* with the intention of losing himself to his old associates. It is, we know, a common thing for men to change their names when joining a ship's crew, and then he came from a line of Johns or Jonathans.

In all family documents is the statement that David Young of Wellfleet, Mass., changed his name to John Young, and under that name sailed in 1789 on the *Eleanor*, Captain Metcalf, and that this man lived and died in the Sandwich Islands.

In 1789 John Young, as we will call him, was thirty years of age. The family tradition is that the *Eleanor* sailed from Newburyport, where John Young had two brothers who followed the sea. The vessel is designated as the "Snow *Eleanor*." One writer not knowing what the word "snow" meant in this place, said that she was sometimes called the "Snow," and sometimes the "*Eleanor*." The word "Snow" designates the *Eleanor* as a "two-masted, square-rigged vessel, having a boom-mainsail traversing on a trysailmast, instead of on the mainmast as a brigantine."

It will be shown later that Captain Metcalf, when he returned to American ports, did not know what had become of John Young, and he reported that he went on shore and did not come off, and that he supposed he was dead. It was later that from mariners and others the family little by little learned that John Young was alive and that he had married a relative of the King of the islands.

If it be asked why he did not write, we have on the one hand some explanation if we look over his Journal which is in the Archives building. It is written in a blank book which Young states in writing on the fly leaf, was given him by "Charles Francis Barton," of Massachusetts, on February 29, 1804. The writing is labored and the spelling both of English and Hawaiian words peculiar. For example "come" is spelled "cum," Lord, "loard," Kapa, "kapper," etc. The other explanation is that communication of any kind with the islands was rare and further tradition states that he did years later send word to his relatives by sailors, and there is a belief that at least one letter did come from him, as we shall see.

The facts relating to Young's remaining in Hawaii are in a general way familiar to the student of Hawaiian history, but I may well give them in brief here. To obtain them I have referred to books by Vancouver, Fornander, Bingham, Jarves, Alexander, Manley Hopkins and others.

Late in 1789 there arrived in Hawaiian waters the *Snow Eleanor*, Captain Metcalf, and the *Fair American*, a vessel of but twenty-six tons burden, which was commanded by a youth eighteen years old, the son of Captain Metcalf. Metcalf was a fur trader and had sailed to China, thence to the northwest coast of America, and thence to these islands. While trading on the coast of Maui the natives stole a boat for the metal contained in its construction. Proceeding to Olowalu, in which place he believed the culprits lived, Captain Metcalf sent word to the natives to come off and trade. When the canoes came close to the ship the captain who had ordered the small cannon loaded with destructive missiles poured a fire upon the defenseless natives with the guns and musketry. As related to Bingham, Young is responsible for the statement made some years later, that he believed over one hundred natives were killed in this massacre.

After this occurrence the vessels sailed for Hawaii, the *Fair American* went to Kawaihae and the *Eleanor* to Kealahou. On March 16, 1780, Hawaiians came out to the *Fair American* as if for trade. The crew of this small vessel consisted of five men, and these the natives attacked when the opportune moment arrived. They knocked young Metcalf on the head and flung him overboard as they did all the others, including Isaac Davis, the mate. It is related by Bingham, that when Davis was in the water he made signs to the Hawaiians and called out "aloha," and that they then pulled him aboard and saved his

life, landing him at Kawaihae where they detained him as a prisoner.

This act of revenge on the part of the Hawaiians would, of course, travel rapidly by runners to Kealakekua Bay, where the *Eleanor* on March the 17th was ready to sail for China. The boatswain, John Young, was on shore and Kamehameha, in order to prevent the news of the massacre of the crew of the *Fair American* from reaching Metcalf put a tabu on all canoes, none being allowed to leave the shore, and detained Young as a prisoner. The *Eleanor* remained two days off the Bay firing guns at intervals for Young to come off. But getting no reply, the ship sailed Westward, evidently expecting the *Fair American* to follow her to Chinese waters.

The account in the *Boston Herald* of 1850 says: "The king soon saw the advantage there would be in dealing with white men coming to the islands, to have an intelligent white man near him. John Young thus became the trusted confidant and advisor of the king." This statement is correct, but what follows is partly true or has in it a modicum of truth. The account reads, "through Young's influence Christianity was established in the islands, he being the first to do anything in the direction of civilization. He built the first house in the islands, the ruins of which are still sacredly preserved!"

That the King in a short time reposed confidence in both Young and Davis is shown by the fact that he made them both chiefs, and later gave them large tracts of land. There was given in marriage to John Young, not the daughter of Kamehameha, as family tradition had it, but Kaoanaeha, the niece of Kamehameha, through his full brother Keliimaikai, the son of Keoua, the half brother of Kalaniopuu, the King of Hawaii. There is no mention by any historian of any woman saving his life at any time. Kaoanaeha, being of kingly race, a high chiefess, or, as the Massachusetts papers have it, a "princess," the fancy of her saving Young's life could easily have been woven in. A further proof of the esteem and confidence of the king was shown in the fact that Young was appointed governor of Hawaii in 1796.

The statement that Young was the first to do anything in the direction of civilizing the people, is no doubt based on the fact that he and Davis mounted the small cannon from the *Fair American* on carriages and also trained a small body of troops in the use of muskets. They also, it appears, largely built the first keeled vessel ever constructed in Hawaii, of which Vancouver's carpenters laid the keel. It seems somewhat doubtful

whether Kamehameha would have conquered the islands and united them in one kingdom without the aid of these men. Young and Davis also erected at Kawaihae the first substantial houses in Hawaii, and Bingham writes of seeing Young's houses in 1820. When trouble was feared from the Russians, it was Young who directed the building of the fort in Honolulu in 1816.

As to the character and good influence of these two sailors, the testimony is rendered by all writers, whether navigators or missionaries. At first they were carefully watched that they might not escape on a passing ship, and they did at one time make a joint effort to run away with a Captain Colnet, and had it not been for the king who vigorously defended them, their lives would have been forfeited. Jarves says, "One was held responsible for the other, and their mutual fidelity demands high praise."

When Vancouver, in 1793, reached Hawaii, Kamehameha put off shore in a canoe for the Discovery, accompanied by John Young, who acted as interpreter then and on many other occasions. Vancouver frequently mentions both Young and Davis and always in words of commendation. Before his departure he gave them both letters highly commending them to navigators who might reach Hawaiian waters, as men whom captains could trust as worthy of all confidence. These letters are in existence and have been seen by the writer. Vancouver writes: The good service, moderation and propriety of conduct of these men daily increased their own responsibility and augmented their esteem and regard.

In regard to the statement that they introduced Christianity, this is, of course, incorrect, except that there is abundant testimony that the conduct and character of these two sailors prepared the way for the missionaries. In this connection Jarves writes that Young and Davis gave the Hawaiians "their first definite idea of morality." He says that this idea of morals came from the fact that the lives of Young and Davis were so greatly superior to the lives of the runaway sailors, of whom there were a number in the islands. Jarves further says that the influence of the bad foreigners "was greatly modified by the superior address and intelligence of the prisoners." He says further, "the oppressed serf had reason to bless the humane influence which they exerted over the mind of their arbitrary master."

Referring again to the account in the Boston Herald that Young introduced Christianity. Jarves in connection with

the breaking of the tabu and the abolition of idolatry the year before the missionaries landed, says that this was brought about by the "example, exhortation, and reproof," on the part of the white men, and by the fact that the women who lived with them had in many ways broken the tabu and survived. The late Dr. Alexander, in talking to the writer about this, quite agreed with the statement of Jarves and added that it was very fortunate that the Massachusetts man Parker, residing at Waimea, was present when the tabu was broken.

When the missionaries arrived it was to Young that the Hawaiians turned for advice, and the strangers were only allowed to land when Young told them that these Americans believed in the same God of whom Vancouver had told them. Young told the missionaries that he doubted whether they would be allowed to reside in the islands and that at least it would take some months before permission was given. Fornander says that when the missionaries landed, "John Young was ordered to write to England to inform the government that American missionaries had come there to reside and teach the people. The missionaries were forbidden to send for others for fear they might become burdensome."

We should like to see the letter that John Young wrote to England, for he was, as we have seen, a man whom we should now call of little education. He may have gotten someone else to put the message which he was commissioned to send in good order.

Dr. Rufus Anderson in 1864 writes appreciatively of the aid which John Young gave the missionaries and quotes at length from a letter which he wrote in their defence in 1826.

The native name of John Young was Keoni Ana, but he was called Olohana. The family record here shows that he had four children,—Jane, Fannie Kekelo, Grace and John Young Jr. The daughter, Fannie Kekela was the mother of Emma (Kaleleonalani), who was adopted by Doctor Rooke, an Englishman. On June 9, 1856, Emma married Alexander Liholiho, King Kamehameha IV., hence she is known in history as Queen Emma.

To make matters plain it will be seen, if the claim of the Massachusetts people is correct, that Abigail Young was the grandaunt of Queen Emma. Abigail Young's ten daughters were the nieces of John Young and consequently the cousins of Queen Emma's mother. Queen Emma was the second cousin of Miriam, the granddaughter of Abigail Young. So that Mrs.

H. H. Cole, who gave us much of this family information, was a second cousin once removed of Queen Emma.

In my interview with Mrs. Cole I told her that it was the general impression among Hawaiians with whom I had conversed on the subject, that John Young was an Englishman, and later I presented to her paragraphs from various writers on this subject. I told her on the occasion of my first visit to her, that Dr. Sereno Bishop, the first child born of missionary parents in the Hawaiian Islands, not long before his death, had told me that he knew John Young well, and had often stayed at Young's house at Kawaihae when traveling with his father. "The missionaries," Dr. Bishop said, "liked to stay at Young's house and were always welcomed there." It was Dr. Bishop's testimony given to me that Young had tried to bring up his family well and to impart to its members, as far as possible, his ideas of living. He said that in spite of the conditions with which they were surrounded, he tried especially to bring up his daughters in a way that conformed to his ideas of woman's life. Dr. Bishop said further that Young was a man of sincere religious convictions which he thought, from hearing him speak, showed a training in line with the Church of England teaching. In support of this opinion, Dr. Bishop said that Young used to argue with Father Lyon at Waimea about religious life. Young frankly stated that he could see no necessity for any sudden emotional experience, but held that if a man believed in God and tried to serve him, to obey his commandments and to live justly and kindly in his relation to his fellow men, that such a life was acceptable to God. When asked, Dr. Bishop said that he had always thought that Young was an English Churchman.

In relation to the nationality of Young, when Vancouver tells of the visit to the Discovery in February, 1793, of Kamehameha and John Young, he calls the latter "an English seaman." He gives a full account of the Fair American matter as told him by "John Young and Isaac Davis." He says "John Young was about forty-four years of age, was born at Liverpool, and Isaac Davis, then thirty-six, was born at Milford." Yet he had stated a few pages back that the crew of the Eleanor consisted of ten Americans and forty-five Chinese. Again, Vancouver writes: "Residing with Kamehameha are three seamen named John Young, Isaac Davis and John Smith. These I have every reason to believe are subjects of Great Britain, particularly the two former, at least as such they have acknowledged themselves under my authority. For divers good and essential reasons I

have given them my permission to remain on this island." Here he seems to express some doubt as to these men being English, and he knew that it was of advantage to any sailor on the islands to be under the protection of the British Government to which the Islands had been ceded. Young was of British birth if born in Massachusetts in 1759, and if he called himself English at one time to Vancouver, he would naturally retain the title.

Bingham does not mention Young's nationality, as far as I can find. Dibble speaks of him once, as "John Young, the Englishman." The late Dr. Alexander does not call him English, but he read over the sermon which I preached on the occasion of the consecration of the addition to St. Andrew's Cathedral, and in this sermon Young was spoken of as an Englishman. While Dr. Alexander pointed out to me several suggested changes in the manuscript of the sermon before it was delivered, he said nothing whatever in relation to the statement in the sermon that John Young was an Englishman. It seems certain to the writer that he would have done so if he had supposed Young to be an American.

Jarves on several occasions distinctly refers to Young as an Englishman. He writes, "the English seamen, John Young and Isaac Davis, though now they had their option to depart, (with Vancouver), chose to remain." He says again, in writing of the two sailors, "Vancouver recommended his countrymen to the king's confidence, being convinced they were worthy."

In the early sixties Manley Hopkins, writing what may be called the English view of the Hawaiian situation up to that time, says, (p. 163), "the two Englishmen, Young and Davis, assimilated themselves to the native manners and won the people by their usefulness and humanity." Undoubtedly Queen Emma was familiar with Manley Hopkins' book because there are many pages in it concerning Kamehameha IV., Queen Emma, and their relation to the Anglican Church. Queen Emma was, we know, brought up and trained in the home of the Englishman, Dr. Rooke, and she could not escape being influenced in any leaning which she may have had towards England and the English, and yet it is stated positively by the descendants of the Young family in Massachusetts that letters were written by the Queen, or at her request to Massachusetts people making inquiries whether any of John Young's family were still living. Mrs. Cole's mother frequently mentioned this to her children as a fact known to her.

Again, Hawaiians generally seemed to have regarded Young as an Englishman. John Maguire and his wife, (nee Low),

and Miss Maud Woods, who were in Boston when this was partially written, all stated that they supposed Young was English, and they were all in a position through relationship to know what the tradition as to his nationality was among Hawaiians.

In regard to Davis, there is no doubt that he was an Englishman, or rather a Welshman. His Prayer Book and sea chest are now in the possession of Miss Lucy Peabody, who is a descendant of Davis. The place of his birth and his early history are known. In 1820 John Davis, a nephew of Isaac, came to the islands from England to see if he could hear anything of his uncle. Having learned that his uncle had died in 1810, poisoned, it is believed, by the enemies of Kaumualii, whom he had warned of an intention of certain chiefs to kill him, John decided to stay in the islands. He settled at Waimea, where he married. His daughter, Eliza, Mrs. Johnson and later, Mrs. Roy, a most highly respected woman died only last year in Kona and the writer, who happened to be in the district, attended the funeral. Isaac Davis was buried at Kewalo near King street. Here his tombstone is remembered by many now living. A house now stands on the spot.

As to Young, while it is not a matter of great importance whether he was an Englishman or an American, yet it is of interest because he was a remarkable man. If John Young was the son of Jonathan Young of Wellfleet, Cape Cod, he was, of course, born under the British flag during Colonial days, and lived under it the greater part of his life before he sailed on the *Eleanor*. It is stated by some that one-third of the people of Massachusetts were Royalists during the Revolutionary war, and it may be that Young, if born in Massachusetts, had no objection to being known as British. He spoke the same language as Isaac Davis, and as did the British navigators who came to Hawaiian waters, and he acted as interpreter for Vancouver and others. If he wished, as tradition indicates, at that time to lose himself to his associates, this would be another step in that direction. In passing I may add that it is mentioned by one of the family that John Young's grandfather, (on the mother's side) was an Englishman.

In the Honolulu Bulletin of 1886, someone wrote inquiring as to Young's origin. In reply Chas. A. Feistcorn, in the Honolulu Bulletin of January 22, 1886, says: "John Young was a Scotchman." There was no attempt to quote any authority for the statement. In fact, in a search of books and papers in the archives and elsewhere, the statement that he was born in

Great Britain is always taken from what Vancouver wrote. No other person who knew him ever mentions his place of birth, as far as I can find.

There seems at first sight a probability that the American ship *Eleanor*, sailing from a Massachusetts port had a crew of Americans. Yankee ships sailing from New England ports at this period usually had American sailors, and it should be noticed that Vancouver himself states that the crew of the *Eleanor* consisted of ten Americans and forty-five Chinese.

I turn now to the writings of the Young family in Massachusetts, compiled with such painstaking care by the late Dr. James Marsh Burgess. I should like to have made a full copy of all that Doctor Burgess collected and wrote on the subject of the identity of John Young of Hawaii, but my time was limited and I obtained only that which I considered of greatest importance.

It appears that in November, 1885, Mrs. Parmelia Crane, a descendant of the Young family, died in Chicago at the age of eighty-two years. In the Boston Transcript for November 11, 1885, there is a statement that this woman was the niece of John Young, of the Sandwich Islands. There was a talk of a claim by the family of Mrs. Crane on the estate of Queen Emma. This resulted in several letters to the Transcript. One of these, signed "Hawaii," ridiculed the claim and asserted that John Young was an Englishman. This letter ended with these words, "What his family was, the people at the islands would like to know." (The woman whose children were said to have the intention of claiming some part of the Estates of Queen Emma, was Pamela Young, daughter of Dr. John Young and Rebecca, his wife. Pamela was born at Truro, September, 1794, and died at Chicago, November, 1885).

From The Transcript, April 12, 1886:

"Hawaii seeks information as to the family of John Young. Being a distant relative of the aforesaid John Young permit me to enlighten him. Jonathan Young was married to Rebecca Harding some time prior to 1740. The issue of the marriage was three sons and five daughters, all born on Cape Cod. David shipped as boatswain on the ship *Eleanor* on a voyage to the Pacific Ocean. She returned from a long cruise without him, reporting that he was massacred by the natives in the Sandwich Islands. Many years after, his family at the Cape were visited by a mariner who bore from the long lost David a message—he was still living and comfortably situated in one of those islands but was not exactly at liberty to return. From time to

time afterward affectionate remembrances were transmitted by him through Cape Cod mariners who occasionally happened to meet him in the islands. When Queen Emma was in this country about twenty years ago, she was visited at the Fifth Avenue Hotel by some of the descendants, but her visit was brought to a sudden close by serious sickness in her family, and she returned home before the arrangements for the reunion were completed. David Young, during his residence in the Sandwich Islands, was uniformly known as John Young, instead of David, his true name. I have never known the precise reason for the change, although it is not difficult to conjecture several explanations. As to the identity of John Young with the lost David, it is thoroughly established by the evidence of many persons now living, who received it directly from the lips of ancestors whose intelligence, honesty, and veracity are beyond question. It is not proper for me to enlarge upon the proofs, nor to use the names of people without their consent, but if any person interested in the matter should question any of the Youngs, Grosses, or Hardings from the Cape, he would be satisfied of the correctness of what I have stated. As to the connection of the Chicago claimant with John Young, I presume it to be through Rebecca Young, the youngest daughter of Jonathan and Rebecca Harding Young. She married Dr. John Young, and had several children, among them Pamela, baptized at Truro, September 14, 1794. Pamela married for her second husband, a Mr. Crane, and lived in Chicago until her death, about a year ago. The share of the claimant, if maintained, would be minute, as the family has been prolific."

"CAPE CODDER JR."

Dr. Burgess firmly believed that John Young of Hawaii was the brother of his grandmother, and gives his reasons by quoting the words of members of the family which to write in their order is rather difficult. He first quotes the words of his uncle Jonathan Young Gross who wrote in Dr. Rufus Anderson's book, where he gives the testimony of John Young as to the work of the missionaries. "This is the testimony of our long lost Uncle David Young." This was written after receiving a message from the Sandwich Islands. "The purport of the message," Dr. Burgess writes, "we do not know, but we do know that no one knowing Jonathan Young Gross, (the son of Abigail and the nephew of John Young), would doubt what he wrote."

Then he gives the following in order:

"Dr. Oran R. Gross, formerly of New York, born at Truro,

March 13, 1817, who received many traditional stories from his grandmother, Abigail Young Gross, and had never heard it questioned that David Young was the grandfather of Queen Emma. Mrs. D. G. Mayo, great granddaughter of Abigail Young Gross, in her letter December 25, 1885, says, she believes David and Young to be the same.

"Mrs. Sarah Dyer Hopkins, born September 12, 1818, writes me January 6, 1886, grandchild of Abigail Young Gross. I have heard my mother say that her grandfather, or great-grandfather, was an Englishman. We have no doubt that David, or John Young, is grandfather Young's son. I have heard mother say he went a foreign voyage and that a man came from the Sandwich Islands and talked with Aunt Otheman and Uncle Jonathan Gross, who knew David well. He said David could not visit his relatives, as his wife's friends were not willing.

"Mrs. Miriam Dyer Oliver, born 1807; Caleb Dyer, born 1813. Mrs. Eliza Marston, born 1805, Mrs. Juliana Beard, born 1813. Mrs. Betsy Dyer Rich, born 1815, together with many other descendants, have said, or sent word to me that John, alias David Young, was their great uncle David, and most of them thought he sailed from Newburyport, Mass., as he had two brothers, Jonathan and Jeremiah, master mariners, there."

It may be said here that Dr. Burgess wrote to the authorities at Washington to find if there was on file any papers relating to the sailing of the *Eleanor*, but received a reply which I saw, that the records did not extend to that date.

"Mrs. Ann C. Atwood, born 1810, writes me that a gentleman called on her mother and told of the good John Young was doing in the islands, and said John wanted to visit his native land, but would have to leave his wife and all he possessed.

"Mrs. Rebecca Gross Cutter of Princetown, Mass., born 1815, writes that David, the son of Jonathan and Rebecca Harding Young went to the Sandwich Islands and died there at an advanced age. It is said he went out as a boatswain in the *Eleanor* about 1789.

"Mrs. Oliver P. Butler of Lynn, born 1824, granddaughter of Abigail Young, writes on May 27, 1886, that she thinks David Young sailed from Newburyport, as his brother Jonathan lived there. The following corroborate these statements:

"Mrs. Maria Louisa Noff of Newton, born 1815.

"Mr. Freeman M. Dyer, born at Wellfleet, 1801."

Note from Transcript, September 20, 1885: "It is said that Mrs. Luther Munn, who died at Quincy, Mass., about 1874, had among her pictures a very good picture of the ship *Eleanor*,

in which David Young sailed about 1789 for the Sandwich Islands, and dying without issue, it is said that she left all of her property, including the picture, to her nephew, a Mr. Adams, who was the son of Pamela Cram by her first husband, Charles Adams. It is supposed he went west and carried this picture with him.

"Mr. Owen Adams, a son of Pamela Cram by her first husband, was adopted by Mr. and Mrs. Luther Munn. When Queen Emma was in New York in 1866, some gentlemen of her suite called on Mrs. Lucinda (Young), (Mayo) Munn to learn what they could of Jonathan Young, also David Young, her grandfather. Mrs. Munn was the one who issued invitations to many relations to meet Queen Emma, which was given up on account of the sudden return of Queen Emma to her home." (This sudden return Miss Peabody states, was due to the sickness and death of the Queen's aunt.)

There is a story in the Yarmouth Register about the year 1884 when the old Pain house in South Wellfleet was torn down, that in a closet was found a dress, in the pocket of which was a letter from David Young to his favorite Aunt Elizabeth.

Mrs. Cole of Plymouth wrote to Dr. Burgess at the request of her mother, of the visit of a Mrs. N. Nye from the islands, who said that she knew Governor Young well and talked about his relationship with the Massachusetts family. Mrs. Cole remembers the interview. She said also that her mother told her that on one occasion a person who had been in Hawaii visited on Cape Cod and said to Mrs. Cole's grandmother, (Abigail Young's daughter): "You look very much like John Young of the Sandwich Islands." The visitor was greatly surprised when told that the lady was John Young's niece.

Every member of the family with whom I have conversed holds a firm belief that John Young of Hawaii is the David Young born at Wellfleet in 1759.

To summarize the points as to the identity of John Young of Hawaii and David Young of Wellfleet, Massachusetts:

1. David Young, the son of Jonathan Young, was born at Wellfleet, Cape Cod.
2. The universal tradition and history of the Young family agree that this David Young sailed as boatswain on the ship Eleanor, Captain Metcalf, from Massachusetts, and that he changed his name to John.
3. The fact that John Young of the Eleanor was left on Hawaii when the Eleanor sailed from Kealahakua.
4. The statement of many members of the family, the

nieces and nephews of John Young that he sent messages to them from time to time by mariners. The high character of the men and women who asserted this seems a guarantee that it was a fact.

5. The statement made by honorable men and women that Queen Emma communicated with John Young's relations and knew of the relationship.

6. There is the fact that as far as we know Young never wrote to England or sent messages to any one there, and no one in England ever arose to claim relationship with him or his descendants.

With the foregoing material in order for writing, I returned to Honolulu. After many inquiries I found the general understanding opposed to the belief of the Young descendants of Massachusetts.

Knowing that no one in the islands would be as likely as Miss Lucy Peabody to know any traditions existing here in regard to John Young, I sought an interview with her. I was shown in the first place, a letter addressed to "Isaac Davis, at Owhyhee, Sandwich Islands." It was dated, "London, May 2, 1799." The letter was from the sister of Isaac Davis and was signed, "Sarah Davis." It stated there was joy at hearing news of Isaac, saying they thought he was lost until Captain Vancouver advertised in the papers that "Isaac Davis of Milford Haven, and John Young of Liverpool, are on the Island of Owhyhee." There is nothing in the paper to indicate that Sarah Davis knew John Young or anything about his relatives. It drew my attention, however, to a note made by me in Plymouth, Massachusetts, that Mrs. Cole had said that the Eleanor had gone to England first and thence sailed on a trading expedition to the Pacific Ocean. This I did not consider important at the time, and she made the statement simply as a family tradition. What, however, is of more weight than this letter, is the statement of Miss Peabody, who is a descendant of Isaac Davis. She remembers well, that the son and daughter of Isaac Davis spoke of their father's friend, John Young, as an Englishman. John Young's children, Grace, Fannie, Jane and John, whom she knew well, also spoke of their father as an Englishman.

There were a large number of valuable papers relating to Young and Davis in the possession of Miss Peabody, but many of these were carried away in a flood some sixteen years ago when she had them stored in her house on Vineyard street. Miss Peabody and her niece, Mrs. E. Henriques, both remember

a document, the import of which they do not recall with exactness, but know that it contained a partial list of the family births, etc. It had as a title, "My memorandum," and they are sure that it said that he came from Liverpool.

John Young took the children of Isaac Davis into his own home on the death of his friend, and they remember on the paper the children of Davis were referred to as "my son,—my daughter," and later corrected as the children of his "dear friend."

As to Queen Emma making efforts in 1866 to see the Young family of Massachusetts, Miss Peabody feels sure that if such had been the case Queen Emma would have mentioned it to her. She never mentioned it to her. She never mentioned anything in regard to the Massachusetts Youngs. She pointed out that John Young's daughters were named Grace, Fannie and Jane, while the women who were the sisters of the Massachusetts John, (David) Young, are named Abigail, Deborah, Rebecca, Anna, Phoebe.

She saw at once that as the Hawaiian John Young died in 1835 he would have been 76 years of age. Miss Peabody states that John Young's age as written down by his son, John Young Jr., was 99 years and 6 months.

What Miss Peabody says is worthy of careful consideration. Summarized it is this:

1. The universal tradition of the Young and Davis families was that John Young was an Englishman.

2. That Queen Emma never mentioned anything about the Massachusetts Youngs as she feels sure she would have done if she thought she was related to them.

3. That John Young was nearly 100 years old when he died, which does not agree with the date of birth given as 1750.

As to this last, it is well to remember that this would make John Young 59 years old when he landed on Hawaii, 65 when Vancouver was here, and 85 years of age when the missionaries landed. Vancouver, as we shall see, estimated John Young's age in 1794 as about 44. This is nearer the Massachusetts claim, which makes him 35 at that time.

A search in the Archives building by the kind aid of Mr. Lydecker, adds really nothing positive on the matter as to Young's being an Englishman. There are several copies of his will there, but he says nothing as to his birth.

When John Young Jr. died an article appeared in the *Polyesian* of the date of October 11, 1851, which is largely compiled from Vancouver's voyages. It states that John Young,

the older, was the boatswain on the American ship *Snow Eleanor*, with a crew of "ten Americans," (note the word Americans), and 45 Chinese. It gives the date of March 17 when Young was detained by the King, and relates that the *Eleanor* stayed off, firing guns for two days. It goes on: "King Kamehameha, on March 22, took Young with him to inquire into the seizure of the Fair American, and after severely rebuking the chief who had committed the barbarity ordered Isaac Davis, who, though severely wounded was still alive, to be carried to his own house to be taken every care of." It may be noted that the chief referred to had been beaten by Metcalf's order. Then the article continues: "Vancouver says John Young was at the time he met him, about forty-four years of age, (34, according to the Massachusetts claims,) and that he was born at Liverpool."

If Vancouver had written "of Liverpool," instead of "born in Liverpool," the account might agree with the Massachusetts tradition that the *Eleanor* went to England and sailed thence to the Pacific.

There is, in the Archives, a letter written to Young from Canton, dated February 10, 1804, and addressed to

"Mr. John Young,
Resident on the Sandwich Islands,
To the care of either Mr. Davis, Captain
Stewart, or Mr. Holmes."

The letter is about Robert Young, a son of John Young, by Namokuelua, the wife he had before he married Kaonacha, and who died at Kawaihae. The letter says: "I left Robert well in America about six months since. He is in school and behaves well. I am very fond of him, and shall take great care to make him a good man. Remember me to Stewart, Davis and Holmes.

(Signed) "JAMES MAGEE."

It would seem that if Young had been an Englishman, he would have been more likely to have sent his son to England to be educated. There is also on file in the Archives, a printed document with a preface. It appears that a Dr. Leonard, surgeon of H. B. M. steam sloop of war *Alert*, had written a letter to the *Arbraoth Guide*, published in Scotland, which was to the effect that Queen Emma was the daughter of R. C. Wyllie. This letter was copied into papers published in England and in the United States.

On the occasion of the marriage of Queen Emma, Mr. Wyllie issued a circular letter to all the King's Diplomatic and Consular agents serving abroad and to all Foreign Diplomatic and consular agents residing in Honolulu, under the date of June 28, 1856. The letter begs to "announce the marriage of the King Kamehameha IV. to the Lady Emma Rooke, the adopted daughter of Dr. Rooke. She is the daughter of, the Chief Naea, (of Kingly line, so a footnote states), by Kekela, the daughter of the celebrated Englishman John Young, and of the high female Chief Kaoanaeha. Her Majesty Queen Emma is well fitted by nature and education to add luster to the throne." (Signed) R. C. WYLLIE.

In the preface to the paper in the Archives is the following: "From which (the circular letter) it will be seen that the exalted lady who shares the throne of his Majesty Kamehameha IV., (may God bless and long preserve the Royal pair), both by the mother's and father's side is of Royal descent and is the granddaughter of the celebrated John Young, of Lancashire."

A second circular, under date of July 21, 1857, bears upon the high parentage of Mrs. Bishop.

All that is contained in the papers shows that Vancouver describes John Young as of Liverpool. There is no other paper of any kind written by those who knew him, which states that he was born there or came from that place.

On his tomb at the Mausoleum are these words:

Beneath this Stone
are deposited the remains of
JOHN YOUNG
(of Lancashire in England)
the Friend and Companion in Arms of
KAMEHAMEHA
who departed this life
December 17th, 1835,
in the 93rd year of his age
and the 46th of his residence on the
SANDWICH ISLANDS.

Whether one accepts the claims of the Massachusetts family or not, it is quite remarkable that a man of comparatively little education should have become such a power for good as Young did.

In any account of the social and political development of these islands, a distinct place must be made for the influence exerted by these two men, Young and Davis. Surrounded by

barbarians, they did not suffer themselves to sink to the level of barbarians, but rather to have risen above their former selves, as being made great by the great obligations thrown on them and accepted. A parallel to the influence of these two men in the life of a people, it would be hard to find.

Young was a man of sterling integrity and his principles were carried into his life. These qualities and his kindness to the people as well as his wholesome advice to them, not only made him a power for good, as all writers testify, but also made him greatly beloved by the Hawaiians.

Professor Blackman of Yale calls Kamehameha the "greatest barbarian of modern times," and certainly a man who could hold the confidence and esteem of the king for over thirty years was not an ordinary person. It is evident that Young had a deep affection for the King, for when the great Kamehameha was dying, Young knelt sobbing by his side and embraced and kissed his royal master. This is told by Fornander.

A man, who, amidst the chaos of morals and religion which existed in Hawaii in Young's days, could so live that discoverers, travelers, traders, and missionaries could all speak of him in highest terms; a man who did so much at a critical time towards the preparation of the people for the Christian religion and civilizing influences, certainly information concerning him, his place of birth and his family, should be of interest to the people of Hawaii nei.

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